

Place-Names

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The native peoples of North America named their physical environment with a dense blanket of place-names. In some areas, where it has been possible to interview native speakers still living on their aboriginal lands, extensive lists of these names have been compiled, and much has been learned about the system of naming they reflect and the cultural knowledge they incorporate. In other areas, place-names of Indian origin may survive only as borrowed into English or another Euro-American language, and their original form and signification may be unknown or uncertain.

Where place-names can be accurately analyzed within their language of origin, they can throw light on the history, cultural attitudes, and values of the people that used them. Names of particular topographical features frequently survive their source language by centuries and may shed light on the existence and distribution of languages or dialects no longer spoken. In many parts of North America, toponyms of American Indian origin are often all that remain of a region's aboriginal languages and are an important part of local historical lore. Because the history of people's intimate relationships with their environment is often reflected in how they named their surroundings, political movements that seek to document land and other resource claims for native peoples, especially in the Arctic, Subarctic, Northwest, and Southwest regions, have utilized and supported place-name studies.

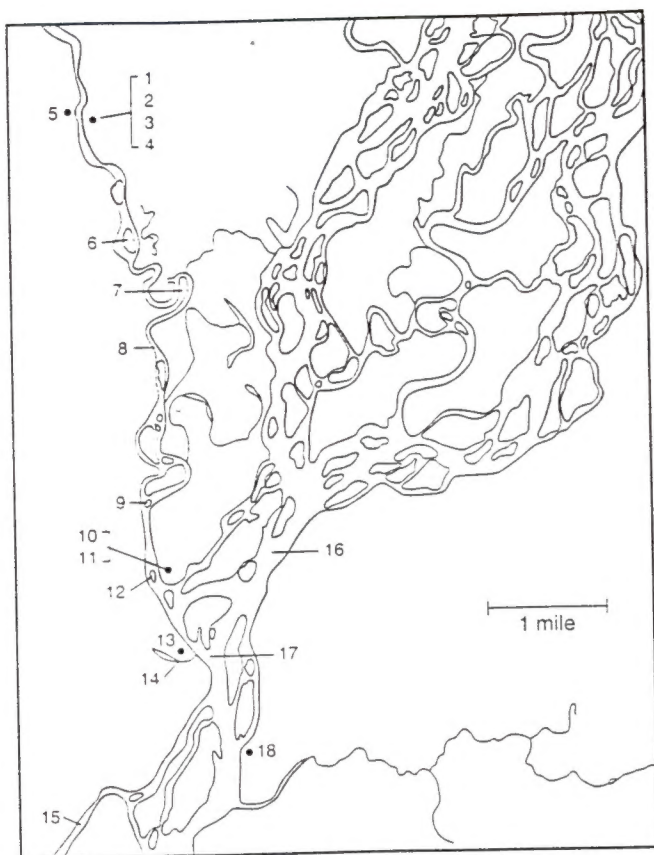
Place-names reflect and to an important extent constitute a detailed, encyclopedic knowledge of the environment, and they have much to tell about how native peoples perceive, communicate about, and make use of their surroundings. Place-names provide insight about what areas, points, land routes, and waterways native peoples considered significant and how they organized perceptions of their territory and space in general. They named prominent landmarks and places that were important for the plants, animals, and other resources found there. Other names indicate the sites of recurring activities or of singular events involving members of the community or supernatural figures. The clustering of toponyms in certain areas typically reflects the cultural

importance of these areas, particularly for ritual and subsistence activities (figs. 1-2). The antiquity of names is associated with continued use of particular resources and offers information about the geographical extent and intensity of these activities.

Many writers have noted the highly descriptive nature of American Indian toponyms. Basso (1988:110) likens Cibecue Apache place-names to "mental pictures" that have great evocative power because of how their constituent parts point precisely to the features of the landscape that are being described. In his Aleut linguistic studies, Bergsland (1959:18-19, 1994:587-653) illustrates the high level of detail and discriminatory quality conveyed by place-names where the communication of highly specific knowledge about the environment is a prerequisite to human survival (fig. 3). The Aleut names that directly describe the nature of a place single out features such as darkness, landmarks, volcanic activity, currents, winds, and the quality of the shore and bottom, important considerations for landing skin boats. Sounds, such as echoes and the noise of tide rips, crucial factors in foggy weather, are described in place-names. Among names that refer to navigation and transportation, some indicate the possibility of landing on an island, or walking or carrying something across it. The large group of Aleut names that have ecological referents indicate especially the presence of objects necessary for work and subsistence (including water, flint, slate, land and sea plants, and all animals in the Arctic diet). Comparative names in Aleut point to resemblances of landscapes to parts of the human body, parts of the kayak, or to various implements. An equally comprehensive study, set in the contrasting environment of the Southwest, is Harrington's (1916) work on Tewa ethnogeography.

Studies of geographical knowledge also demonstrate the great extent of this expertise within certain communities and among certain individuals. The American Indians traveled over an extensive network of trails across the continent, for trade, visiting, and warfare; and they were knowledgeable about places far beyond their home regions (Bergsland 1959; Harrington 1916; Hunn 1994; Kari 1989, 1994). The most noted example of this ability was a Tanaina speaker of Upper Cook Inlet, Shem Pete, who was familiar with an area of approximately 13,000 square miles and listed 600

*The original version of this chapter submitted in 1974 by Beeler, who died in 1989, was corrected and revised by Afable, who added the section on sources.



after Kari and Fall 1987:158.

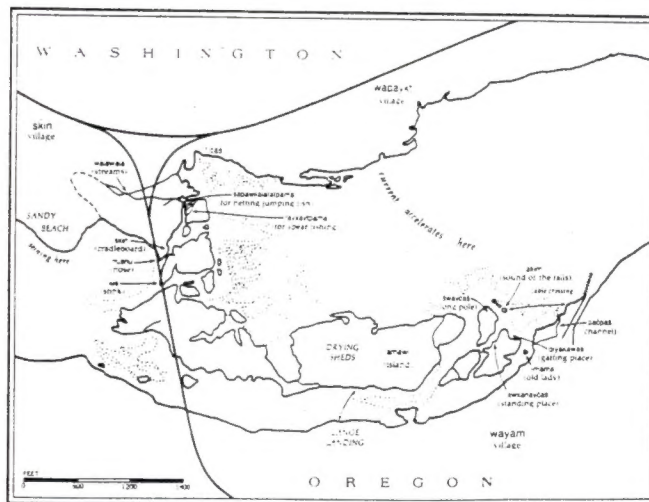
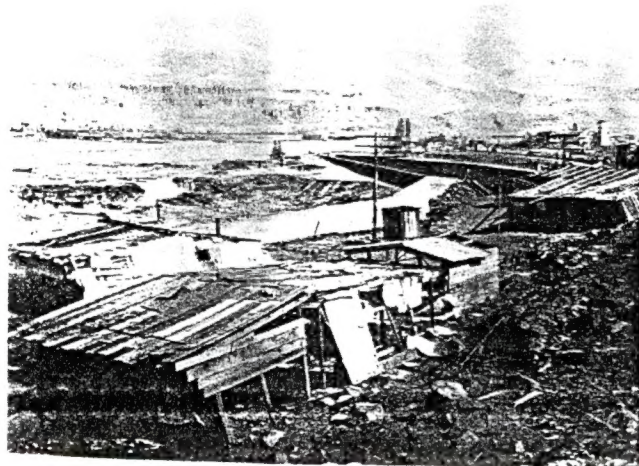
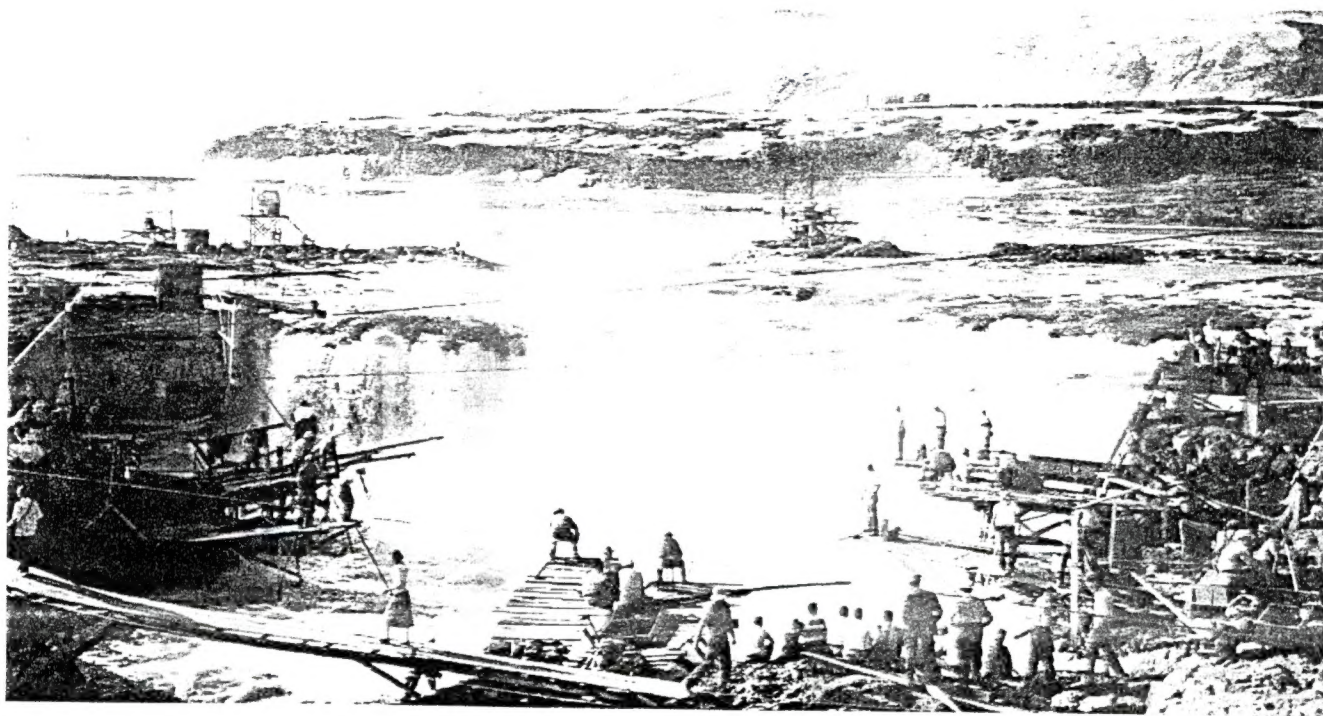
Fig. 1. Density of Upper Inlet Tanaina place-names along a six-mile stretch of Kroto Creek and the area of its confluence with the Susitna River, Alaska. In addition to cemetery and settlement sites, place-names here derive from fishing, foraging, trapping, food-preparation activities, and the objects associated with them, including boats, caches, traps, fences, smokehouses, and charcoal. Kroto Village, the last Tanaina village on the Susitna River, was abandoned in the late 1930s. Sites on lower Kroto Creek: 1, *kīȳaȳyakt* 'where fish is harvested'; 2, *nunucah̄dnul̄c̄et* 'where a fish fence was put across'; 3, *č̄aq̄en̄q̄akda* 'shabby smokehouse'; 4, *h̄c̄il̄ nūj̄ik̄at* 'fish fence extends down' (1-4 were at a fish trap, fish camp, and old village location); 5, *cal̄ d̄udid̄ah̄t* (?) 'where coffins fall down', a cemetery site; 6, *tāj̄in̄ bēq̄ē tīȳt̄alȳāši* 'fish trap floats upon it'; 7, *sd̄ak̄d̄ali* 'point that extends'; 8, *tūq̄ent̄nu* 'clear water creek' or *dāš̄q̄ē bet̄nu* 'on the bar creek', Kroto Creek (also called Deshka River); 9, *k̄č̄an̄ bēq̄ē īelīhi* (?) 'where grass is gathered'; 10, *gis̄ bēq̄ē īelīhi* (?) 'where celery is gathered'; 11, *k̄ȳūč̄elȳāšt* 'butchering place'; 12, *k̄c̄el̄ ūq̄ē īelīhi* 'on its fish spreader sticks are gathered'; 13, *dāš̄q̄ē* 'on the bar', Kroto Village; 14, *h̄eī q̄el̄c̄ent̄nu* 'fart smell creek'; 15, *bēq̄ē tāč̄it̄q̄eȳī q̄ēȳcī* 'slough where we sink into the water', Kroto Slough; 16, *sus̄it̄nu* 'Susitna R.'; 17, *dāš̄q̄ē kāq̄* 'on the bar mouth', mouth of Kroto Creek; 18, *q̄ēk̄iel̄c̄et* 'where fish swim over ripples', a boat-landing site. The locations of the queried names are approximate. Information obtained in the early 1980s by James Kari from Shem Pete and Katherine Nicolie (Kari and Fall 1987:153-169).

Tanaina names of places he knew in the region (Kari and Fall 1987). About 1,000 place-names, remembered by Tanaina speakers in the Kenai Peninsula, are collected by the native Tanaina writer Peter Kalifornsky

(1977:125-137). The distribution of toponyms, the analysis of their meanings, and the patterns of place-naming can contribute to the recovery of information on foraging, fishing, and hunting strategies and long-term land-use activities and on political organization, settlement boundaries, prehistoric travel and migration routes, and language contact (Bouchard and Kennedy 1979, 1984; Booker, Hudson, and Rankin 1992; Correll 1976; Ellanna and Balluta 1992; Gudgel-Holmes 1991; Hunn 1994; Kari 1989, 1989a; Kinkade 1967; Moore 1993; Ritter 1976a; Sapir 1907: vol. 11:103). Connections between toponymic density and distribution and demography and social differentiation are explored by Basso (1984a) and Hunn (1994).

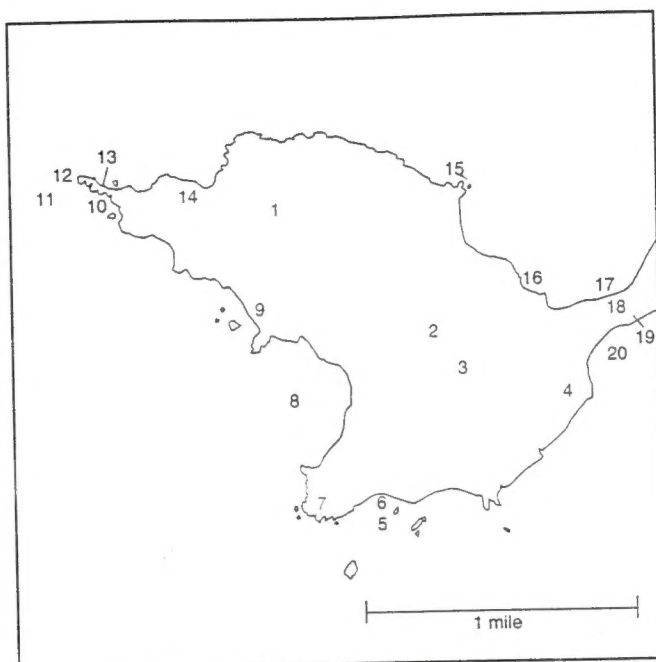
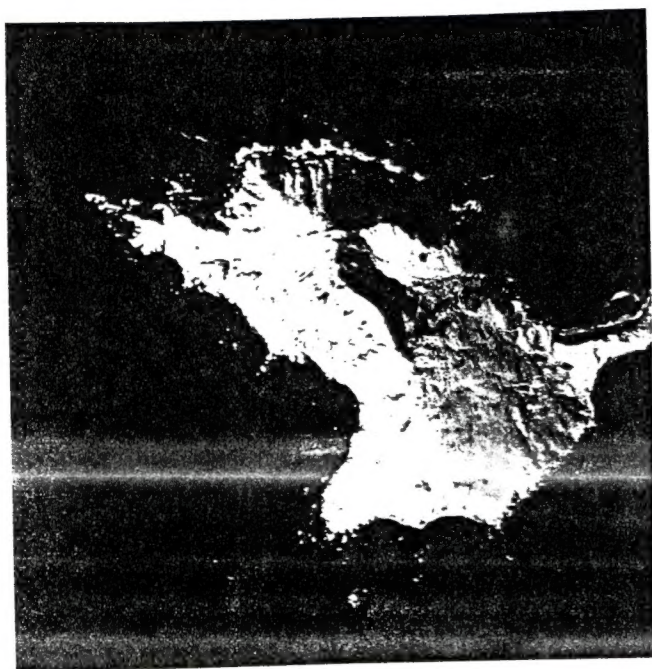
Place-names also form a significant part of the oral traditions that are a major source of knowledge and instruction for members of the community. Geographic landmarks serve as mnemonic as well as symbolic devices in conversation and story-telling in many cultures (fig. 5). Historical tales, children's stories, myths, and invocations, important in many societies for teaching about the relationships of ancestors to the land and people, often contain specialized ritual knowledge about sacred sites and landscapes (vol. 11:407, 644, 645). A selection of studies devoted to the cognitive, metaphorical, and verbal artistic qualities of place-naming includes Arima (1976), Basso (1984, 1984a, 1988), Boas (1934), Farnell (1995), Haile and Oakes (1957), Hartley (1981), Kalifornsky (1977), Kari (1989), Kelley and Frances (1994), Momaday (1974), Palmer (1988), Parks and Wedel (1985), Reckord (1983), Rundstrom (1991, 1993), Yoke (1934-1937), and Young and Morgan (1954:10-17).

Studies of aboriginal place-names exist for only a few regions of North America and vary widely in coverage and quality. In general, studies for languages that have not been spoken for some years in their aboriginal areas have been possible only by using secondary sources, including dictionaries and textual and other linguistic studies that may not address the specific analytical problems presented by the names. As a consequence examples of reliably analyzed place-names are relatively scarce from the Northeast, Southeast, and Plains, although extensive studies are available for the history of the use of such place-names after being borrowed into English. In contrast, in other areas of the continent intensive fieldwork was done over the last two or three decades of the twentieth century with interested and knowledgeable native speakers, especially in the Arctic, Subarctic, and the Southwest, and reliably analyzed examples from these regions are plentiful. There is a comparable unevenness in the sources cited for the different parts of the continent, but a detailed evaluation of all the references mentioned has not been undertaken.



bottom left, Oreg. Hist. Soc., Portland: 25953; bottom right, Hunn 1991:173.

Fig. 2. Sahaptin names for Celilo Falls fishing sites on the Columbia River. There are 15 named fishing sites within a single square mile of the falls, an area where many Plateau tribes gathered to fish, primarily for salmon. The majority of names denote the type of fishing practice appropriate for each location, describe physical attributes of the places, including sound, smell, and rock shapes, or refer to mythological or ritual figures (Hunn 1991:172-173). top, View from the Oregon side looking toward Klickitat Hill in Washington state. At far left is Wishram Bridge, part of the Burlington Northern Railroad system. Photograph by Gladys Seufert, 1950-1956. bottom left, View of drying sheds and temporary dwellings along the Oregon river banks. Photographer and date not recorded. bottom right, Celilo Falls community and fishing sites of the 1930s, as remembered in 1987 by James Selam, a Columbia River Sahaptin; names of village sites are in larger type without glosses. The Celilo Falls area was flooded by the Dalles Dam in 1957.



left, Dept. of Commerce, NOAA, Natl. Geodetic Survey, Silver Spring, Md.; right, after Bergsland 1994:636.
 Fig. 3. Aleut place-names in the west end of Atka (*atxay*). left. The westernmost peninsula of Atka Island, Alaska, which except for the peak (*ki'yun*) and the hill (*qa'ya*) that dominate its landscape largely appears barren and featureless. Even so, Bergsland (1994:637) recorded a total of 20 place-names here, including 17 along its 6-mile coastline, denoting a former village, bights, lagoons, landing spots, and other points crucial to navigation. right. Key map of western Atka showing the locations of the named sites: 1, *ki'yun* 'mountain', Cape Kigun; 2, *atxam antu* 'the end of Atka', a peninsula; 3, *qa'ya* 'epithelium (of sea lion gut)', a hill with a speckled surface; 4, *atxam aca* 'mouth of Atka', a beach and ancient village; 5, *nam anlu* 'south pinnacle'; 6, *unim uda* 'the bay of *un*-'; 7, *nam hidalu* 'south cape'; 8, *atxam antan uda* 'the bay of the end of Atka'; 9, *čuyaylu*, a rocky beach; 10, *uxtasux* 'as if lanced', a small lagoon under a rocky wall with a scarlike feature; 11, *txasix* 'tight —', Atka Pass, a passage known for tidal rips and strong currents; 12, *hadas*, a group of rocks; 13, *hadanjin ya'ya* 'the point of the *hadas*'; 14, *kmisxatm-tužimaža* 'the long beach of *kmisxa*-'; 15, *tunluqas*, group of two big and several small rocks; 16, *kasami(m)-čuyu* 'eider duck sand', a bight; 17, *čuyw'ix u'yalux* 'northern spear', Kigun Bay; 18, *atxam ačan sisxi* 'the portage of *atxam aca*'; 19, *čala'lux* 'place for getting ashore', a bight and a beach with big rocks; 20, *nu'žix u'yalux* 'southern spear', a bay. left. Photograph by Edwin D. Hawbecker, Sept. 1957.



Amer. Mus. of Nat. Hist., New York: 126209.

Fig. 4. The Old Village, Yakutat, Alaska. Its Tlingit name, *qa'yačaxa'k'a'n*, was translated by one of John P. Harrington's informants as 'town between a person's thighs', a reference to its location between two long hills. In the historic period the town was renamed *qa'šašya'k'a'n* 'town between the ends of a person's mandible' because the original name came to have "a bad sound" (Jeff Leer, personal communication 1995). Photograph by George T. Emmons, 1915.



Natl. Park Service, Nez Perce Natl. Histl. Park, Spalding, Idaho.
 Fig. 5. Monster's Heart, a topographical feature known to the Nez Perce as *timné'pe* 'heart place', on the east bank of the Clearwater River, southeast of Kamiah, Idaho. It is one of a number of landmarks that the Nez Perce identify with various body parts of the Monster *?ilwé'wéix*. According to legend, Monster swallows up many animal beings and Coyote defeats him in a battle, cuts his body up, and throws the parts in different directions, liberating the captives. In Nez Perce tradition, the blood of the monster became the Nez Perce people (Aoki 1979:28-29). The site is now a part of Nez Perce Historical Park. Photographed about 1975.

Requirements for Place-Name Studies

At first glance, the vast documentation on American Indian place-names makes the task of choosing reliably interpreted examples for an onomastic study appear simple. However, much of this literature is of questionable validity because most writers on the subject have not been conversant with the languages involved. Many depended to a large extent upon local tradition and folklore for their explanations of a name's meanings. Typically in such work, poorly heard names that were imperfectly recorded in the first place are analyzed into smaller units, which are then compared with similar sequences in dictionaries. A conjectural meaning is then ascribed to the name on the basis of dictionary glosses obtained, without the use of a grammatical description of the language. This process has given rise to numerous highly conjectural and often fanciful etymologies, many of which have been copied over and over again in succeeding publications. Some examples of such faulty analysis are examined in Beeler (1954, 1957), Day (1977), Goddard (1977a), and Kenny (1956).

Through analyses of Mohawk place-names around Lake Champlain, Lounsbury (1960) demonstrates how the correctness of place-name interpretations may be judged and sets forth the standards for the etymological study of names. The ideal place-name analysis begins with knowledge of how a name was pronounced, what

the site was that it referred to, and what its meaning was. In order to ascertain the meaning of a name and that of its constituent parts, an adequate knowledge of the grammatical structure of the source language is necessary. Careful work with a knowledgeable native speaker is most desirable and, if this is not possible, names need to be reconstructed from the historical record and from a knowledge of the language of origin. Intensive and long-term collaboration with native speakers has been undertaken especially since the 1970s in research on Athapaskan and Eskimo-Aleut geographical names. The resulting voluminous literature has appeared in tandem with phonological and grammatical analyses, literacy texts, and literacy materials for the languages involved. Place-name studies in the rest of the continent have not been so fortunate in having widely traveled and interested native consultants for sources; and even the most painstaking work with historical, comparative linguistic, and grammatical tools has left many gaps.

A Classification of Place-Names

Place-name classifications are based on a variety of linguistic, semantic, motivational, or historical criteria (Holmer 1948; Stewart 1975:87). Here American Indian place-names are classified into four categories according to the types of meanings they employ, following a suggestion by Bright (1958:174-175) in his classification of Karok names: descriptive names, locational names, names referring to human activities, and names referring to history, mythology, or folklore.

Descriptive Names

By far the largest, the category of descriptive names has six subdivisions. The most important are: sites named from their physical configuration or appearance; sites named for associated vegetation; and sites named for animals, birds, insects, or fish, characterized by a permanent or seasonal (or single) occurrence there of members of the species named. Three other, smaller, subclasses are: sites named for parts of the human or animal body, or because of fancied resemblances to other objects; color names; and sound names.

Locational Names

A second large category of names implies a locational, orientational, or directional contrast, such as up versus down, this side versus the other side, upriver versus downriver, offshore versus onshore, or inland versus coastal. With few exceptions (for example, Bergsland 1959), the importance of cardinal directions in Euro-American naming patterns does not hold for American Indian place-names.

Names Referring to Human Activities Carried on at a Site

This category includes names whose meanings derive from frequent or seasonal events or the occurrence of man-made structures and culturally important objects other than flora and fauna.

Names Referring to History, Mythology, or Folklore

The meanings of toponyms of this type are often obscure and may be recoverable only from oral traditions and ethnohistorical materials. A striking example is *anatakaryásne*, the old Mohawk name for Washington, D.C., which translates as 'the place of the village destroyer' (Lounsbury 1960:26). Note also that the Euro-American practice of naming places after persons is not a common American Indian pattern (for exceptions, see Ritter 1976a; Boas 1934:21).

The Linguistic Form of Place-Names

In American Indian languages, the construction of geographical terms exhibits the same complexity as that found in the building of other words, phrases, or sentences. At the more elaborate end are phrases or whole sentences, such as occur in Western Apache, where verb stems are modified by series of affixes and noun stems (Basso 1988:111), or in Iroquoian languages, in which numerous place-names consist of nominalized verbs or verbs that incorporate noun stems and several classes of modifiers (Mithun 1984a:42). The simplest place-names are made up of a single unmodified noun, verb, or particle, such as Tanaina *nuti* 'saltwater', the name of Cook Inlet among Upper Inlet people, Washoe *dá'aw* 'lake' (Lake Tahoe, California-Nevada), or Klamath *blay* 'above' (Bligh, Oregon). In many languages, place-names have nouns, verbs, particles, affixes, or stems that express position, location, orientation, or direction. For example, in the Western Abenaki name for the Richelieu River, *bitawbágwi-zibó*, *bitaw-* is a general root meaning 'between'. Other devices having deictic function in the examples below are Western Apache *dah* 'above ground level', locative particles like Yurok *ʔo*, and locative affixes like Sahaptin *-as*, Eastern Ojibwa *-ink*, and Southern New England Algonquian *-at* (as in the last part of *Connecticut*).

Many place-names include a component with a noun-like meaning that refers to the kind of topographical feature in focus. This may be a noun, which can occur as an independent word, or a component element used to form words but not used independently. In the Western Abenaki example cited above *-bagw* is a noun-forming component meaning 'body of water' and *zibo*

is the word for 'river'. Other generic terms for bodies of water, the most frequently named geographical features in North America, include: Ojibwa *si'pi* (as in *kičči-si'pi* 'big river', the Mississippi), Choctaw *hača-* (as in Atchafalaya River, Louisiana), Teton Sioux (Lakhota) *mni-* as in *Mníšoše*, the Missouri River), Mohawk *-nyatar-* (as in *kanyatarakwá'rote*, Lake Champlain), Western Abenaki *-tegw* 'river' (as in *olategw*, Saint John River, Maine), a noun-final element used in addition to the independent noun *zibo*, and Ahtna *bene'* (as in *zen bene'*, Muskrat Lake, Alaska). Recurring names for land forms and other natural features are: Kwakiutl *-bi'* 'point', Tanaina *ken* 'ridge', Upper Inlet Tanaina *dyelay* 'mountain', Navajo *dził* 'mountain' and *tsé* 'rock', Aleut *gutix* 'sand bar, spit', and Ahtna *tayene'* 'straight stretch of river' and *-lu'* 'glacier'. Some treatments of linguistic and semantic aspects of place-name deixis and generics appear in Basso (1984a), Henry and Henry (1969), Jetté (1991), Kari (1985, 1987, 1989), Leer (1989) for Athapaskan languages; Boas (1934:14-22) for Kwakiutl; Day (1981), Hartley (1981), and Kenny (1961:11-14, 1976) for Algonquian languages; Farnell (1995) for Assiniboine; Bergsland (1959, 1994) for Aleut; Palmer (1988, 1990), Galloway (1993:561-568), and Galloway and Richardson (1983) for Salishan languages; Harrington (1916:70-93) for Tewa; Clark (1978) for Uto-Aztecan; and Waterman (1920:195-200) for Yurok.

Name clusters in a particular region sometimes result from the repetition of names that refer to fairly common physiographic phenomena. Alaska Athapaskan languages have many instances of these; the Susitna drainage in Alaska has Ahtna *nadili's na'* 'flows-irregularly creek;', *nadili's bene'* 'flows-irregularly lake;', and *nadili's tayene'* 'flows-irregularly straight stretch (plain)' (Kari 1983:68).

Names also repeat across languages, especially for sites that are economically or culturally important to neighboring peoples. In the southern Yukon, many sites have both Tlingit and Tagish names with identical meanings, and these pairs of names are familiar to most of the population (Sidney 1980). Mount McKinley has two sets of names: one from peoples north or west of the Alaska range, who call it 'the high one'; and the other from peoples south of the range, who call it 'big mountain'. Given in the orthographies developed by the Alaska Native Language Center, Fairbanks, the first set is: Koyukon Deenalee, Holikachuk Denadhe, Lower Tanana Deenadhee, Upper Kuskokwim Denaze, Holikachuk Denadhe, Ingalik Dengadh or Dengadhiy; and the second set is: Upper Inlet Tanaina Dghelay Ka'a, Lower Inlet Tanaina Dghili Ka'a, and Ahtna Dghelaay Ce'e (Gudgel-Holmes 1991:76-77; Jetté 1991; Kari 1987a).

Finally, numerous examples show that the derivations of many ethnic, tribal, or other social group

names parallel those of the names of the territories the groups occupy. Thus, Kari and Fall (1987:26-27) describe how most band names in the middle and upper Cook Inlet areas are based upon the place-names for major regions or waterways. Further illustrations may be found throughout Curtis (1907-1930, 3, 10, 12), and in Galloway (1993:649-650), Goddard (1984a), and Young and Morgan (1954).

Examples

The classification outlined above can be illustrated with examples drawn from a representative number of languages spoken in various parts of the United States and Canada. Examples in italics appear in the phonemic system used for each language in the *Handbook*, generally following the *Handbook* technical orthography; Navajo, Apache, and Sioux words are in practical orthographies used for those languages. Forms that could not be phonemicized appear in roman in the orthography of the original publication.

Descriptive Names

Names that describe physical features of the site include:

Western Abenaki: *olategw* 'good river', Saint John River, Maine (Day 1994:401).

Ahtna: *nacit'gosden* 'where snow avalanches', Mount Tiekell, lower Copper River region, Alaska (Kari 1983:4).

Western Apache: *Tsé Ligai Dah Sidil* 'white rocks live above in a compact cluster', hill in the Cibecue area, Arizona (Basso 1988:111).

Barbareño Chumash: *?alpinčé?* 'a thing that is split, or forked', a reference to acorns that split readily, a former village in the Santa Barbara area, California (Applegate 1974:197).

Hitchiti: *okifanô'ki* 'bubbling water', Okefenokee Swamp, Georgia and Florida (Read 1934:24; William C. Sturtevant and Billy L. Cypress, communication to editors 1995).

Eastern Canadian Inuit (Labrador): *nunainjuaq* 'the image of no land', a long and straight bay on the northern Labrador coast, at Nain (Wheeler 1953:65; vol. 5:509).

Teton (Lakhota): *Mníšoše* 'turbid water', the Missouri River (Buechel 1970:339).

Menominee: *as wa'we'ya'hpetah* 'where there is a whirlpool', Appleton, Wisconsin (Bloomfield 1975:268).

Micmac: *kepe'k* 'narrows, strait', Halifax Harbor, Nova Scotia; also the source for the name of Quebec (Hewson 1981-1982:12; Martijn 1991).

Mohawk: *kanyatarakwá'rqte?* 'the bulge in the

waterway', Lake Champlain, between New York and Vermont (Lounsberry 1960:39).

Navajo: *Tsé Bidádi'ní'ání* 'the plugged or sealed rock', Chetro Kettle, an Anasazi ruin in the Chaco Canyon, New Mexico, a reference to sealed niches in the kiva wall (Young and Morgan 1992:1078).

Sahaptin: *skin* 'cradleboard', the large Sahaptin village on the north bank of Celilo Falls, Washington, describing the shape of a prominent rock nearby (Hunn et al. 1990:94).

Seneca: *ohi'yo?* 'beautiful river', Allegheny-Ohio River (Chafe 1967:59; vol. 15:516).

Southern Paiute: *panákikippi* 'water tightened, spring in a tight place', Iron Springs, Utah (Sapir 1930-1931, 3:597).

Tunica: *táhtat'ε* 'great prairie', Mamou Prairie, Louisiana (Haas 1953:265).

Unami Delaware: *mehamāna'ankéhala'k* 'the one that flows with banks that continually cave off', Monongahela River (Ives Goddard, personal communication 1995).

Names that describe vegetation at the site include:

Western Abenaki: *zalonaktegw* 'sumac cone river', Saranac River, New York (Day 1981:158).

Ahtna: *qey ca'y bene?* 'dwarf birch lake', Hogan Hill lake, on the Gulkana River, Alaska (Kari 1983:50).

Coeur d'Alene: *hāncāqitpēnē* 'firs on the mountain-side', Spokane Bridge, Washington (Palmer 1990:275).

Fox: *šeka'ko'heki* 'at the wild onion (place)' (Ives Goddard, personal communication 1995); or Southern Ojibwa *šika'konk* 'at the skunk (place)' (Bloomfield 1957:261). Origin of the name of Chicago.

Kwakiutl: *cālx'māzis* 'crabapple trees on beach', a shore locality, Thompson Sound, British Columbia (Boas 1934: map 15, no. 31).

Lushootseed: *q"q'ālb* 'where huckleberries are', a camping spot, Sinclair Inlet, Washington (Snyder 1968:132).

Menominee: *pawa'hekan* 'place for knocking down wild rice', Lake Poygan, Wisconsin (Bloomfield 1975:196).

Northern Tutchone: *inlāt čú* 'cranberry water (river)', river draining from Northern Lake into North Big Salmon River, southern Yukon (Tom 1988:14).

Sahaptin: *taxúsas* 'place of Indian hemp', lower Crab Creek area, Oregon (Hunn et al. 1990:94).

Yurok: *kwescin* 'strawberries', the sloping of a promontory, Patrick's Point, California (Waterman 1920:268).

Names referring to animals include:

Western Abenaki: *onegígwtegwí* 'little river of otters', Little Otter Creek, Ferrisburg, New York (Day 1981:166).

Ahtna: *zen bene?* 'muskrat lake' Muskrat Lake, in the Chitina River region, Alaska (Kari 1983:8).

Ahtna: *sayani na?* 'raven creek', stream above Horse 191

Creek on the Copper River, Alaska (Kari 1983:14).

Carrier: *calakoh* 'beaver-forepaw river', Mud River, British Columbia (Morice 1932, 1:59).

Coeur d'Alene: *hənčičili* 'where there are muskrats', Benewah Bay, Idaho (Palmer 1990:275).

Teton Sioux (Lakhota): *pté-gli'iyaka* 'buffaloes return running' (Boas 1934:20).

Ipai (Diegueño): *het'aw newa* 'rabbits' house', Los Conojos, California (Couro and Hutcheson 1973:21).

Eastern Canadian Inuit (Labrador): *kivalliq* 'place where ringed seals sleep on ice pans', point on north Labrador coast near Okak Bay (Wheeler 1953:51; vol. 5:509).

Kwakiutl: *kúbas* 'cormorant place', locality in British Columbia (Boas 1934, map 15, no. 139).

Menominee: *mahwew-se'pew* 'wolf river', Wolf River, Wisconsin (Bloomfield 1975:240).

Mohawk: *otskwa'rhéne* 'place of frogs', Frogtown, New York (Mithun 1934a:48).

Quileute: *toq sá'tal* 'sea lion hunting place', Sea Lion Rock, La Push, Washington (Powell and Jensen 1976:64; Powell and Woodruff 1976:389, 490).

Southern Paiute: *patiyaukkinti* 'elk stream', Paria River, Utah (Sapir 1930-1931, 3:590).

Tagish: *ksambá'zéle* 'ptarmigan mountain', Mount Lansdowne, southern Yukon (Sidney 1980:81).

Tanaina: *qin tel'i* 'exploded fish egg', hill west of Lime Village, Cook Inlet, Alaska (Kari 1989:143).

Tlingit: *xe'sawá' ša'yi* 'ptarmigan mountain', Mount Lansdowne, southern Yukon (Sidney 1980:81).

Upriver Halkomelem: *smámáq'a* 'many little herons', Herrling Island, Fraser River, British Columbia (Galloway 1993:657).

Names describing body parts include:

Aleut: *kudutux* 'has big calf of leg', point on Atka Island, Aleutians (Bergsland 1959:27, 1994:246).

Barbareño Chumash: *šnoxš* 'it is (like) a nose', bluff near Maria Ignacia Creek, Santa Barbara region (Beeler 1954:272).

Carrier: *nakal* 'dwarf vulva', named for large hole on the mountain top, Mount Pope, British Columbia (Morice 1932, 1:60).

Karok: *kitaxrihak* 'at a wing', site along Klamath River, California (Bright 1958:176).

Koyukon, Lower Tanana: *éjzaye* '(moose) heart', Chitsia Mountain (Mooseheart Mountain) and Kantishna Hills, Alaska (Gudgel-Holmes 1991:57).

Kwakiutl: *awám'yi* 'cheek', a steep bluff, Thompson Sound, British Columbia (Boas 1934:map 15, no. 11).

Nez Perce: *tiinné'pe* 'heart place'; *sité'xspe* 'liver place'; *qaháspe* 'breast place'. These are three landmarks in the Kamiah valley in Idaho, named after body parts of the Monster (Aoki 1979:13, 23-29, 1994:757) (fig. 5).

Tanaina: *kənuqakimətant* 'where an animal is crouching', Peters Hills, Alaska (Kari and Fall 1987:146).

Ventureño Chumash: *kašoxšol kawí* 'deer's urine', a village near Ventura, California (Applegate 1974:195).

Names that refer to color include:

Choctaw: *oka losa* 'black water', Okaloosa, Louisiana (Read 1927:44).

Creek: *wilá'ni* 'yellow (or brown or green) water', interpretation of the name of Welawnee Creek, Alabama (Read 1937:77).

Kwakiutl: *mális* 'white beach', beach site, Queen Charlotte Sound, British Columbia (Boas 1934:map 6, no. 70).

Lower Tanana: *toncux no* 'yellow water creek', Creek on Kantishna River, Alaska (Gudgel-Holmes 1991:58).

Navajo: *Be'ek'id Halchí'* 'red lake', Red Lake, Arizona, and Ganado Lake, Arizona (Young and Morgan 1980, 2:152; Jett 1970:175).

Ojibwa: *miskwa'kami-wi-sa'ka'ikani'nk* 'red lake', Red Lake Reservation, Minnesota (Nichols and Nyholm 1995:234).

Tanaina: *éatanalcəy* 'yellow water flows out', creek into Susitna River known locally as "Shem Pete Slough," Alaska (Kari and Fall 1987:154).

Unami Delaware: *š'p'e'k š'p'u* 'white river', White River, Indiana (Ives Goddard, personal communication 1995).

Yurok: *o''so* 'red', a large hill, on the middle Klamath River, California (Waterman 1920:235).

Names that identify sounds include:

Ahtna: *nay'li'sdini'a'den* 'where songs extend across', village site near Copper Center between Klutina and Tazlina Rivers, Alaska (Kari 1990:279).

Barbareño Chumash: *humaliwo* 'where it sounds continuously', village on the coast, west of Los Angeles; Malibu, California (Beeler 1957:237).

Kwakiutl: *dəmliwas* 'place of rumbling noise', Baronet Passage, British Columbia (Boas 1934:map 15, no. 53).

Kwakiutl: *wákala* 'noise of river', many sites in British Columbia (Boas 1934:map 15, nos. 42, 84, 99).

Menominee: *sa'p'i'we'hekaneh* 'at calling distance in the woods', Sheboygan, Wisconsin (Bloomfield 1975:233).

Navajo: *Be'ek'id Di'níní* 'the lake that groans', Groaning Lake, Arizona (Young and Morgan 1980, 2:152).

Navajo: *Tséé'dóhdoon* 'inside the rock there is a rumbling noise', Taaiyalone Mountain, near Zuni Pueblo, New Mexico (Young and Morgan 1980, 2:732).

Tagish: *é'oh deskes ni* 'porcupine quill makes noise', site on east side of Marsh Lake, southern Yukon (Sidney 1980:10).

Yurok: *orä''äm* 'sound of dancing, the drumming sound made by feet', a meadow along the lower

Klamath River, later a house name (Waterman 1920:242).

Yurok: *o-tega* 'where it thumps, a place where earth falls down in large chunks', site west of Klamath River, Humboldt County, California (Waterman 1920:261).

Locational, Directional, and Orientational Names

Western Abenaki: *bitawbágwi-zibó* 'between-lake (or double lake) river', the Richelieu River, Quebec, which drains Lake Champlain (Day 1981:149).

Western Abenaki: *tsitótegwihlá* 'the waterway continues', Ticonderoga, New York (Day 1981:168).

Coeur d'Alene: *hanéemcān* 'inner mouth, surface in the mouth', Saint Maries, Idaho (Palmer 1990:275).

Island Chumash: *nimatlala* 'center', the largest Chumash village on Santa Cruz Island (Applegate 1974:198).

Mohawk: *kahnawâke* 'at the rapids', Caughnawaga, Quebec (vol. 15:479).

Mohawk: *skahnéhtati* 'beyond the pines', Albany, New York (Lounsbury 1960:26; vol. 15:466).

Mohawk: *tektaróke* 'it is at the junction of two waterways', Ticonderoga, New York (Lounsbury 1960:49).

Quileute: *calilitq* 'going over the hill', Bogachiel River, Washington (Powell and Jensen 1976:66; Powell and Woodruff 1976:444, 493).

Seneca: *tetyó: syo:ke'h* 'between the basswoods', Buffalo, New York (Chafe 1967:55).

Southern New England Algonquian: *kwānāhtakwā* (recorded as Narragansett (Quinnīhticutt)) 'on the long tidal river' (reflecting Proto-Eastern Algonquian **kwān-* 'long' + **āhtakw* 'tidal river' + **-ānk* 'locative', reshaped), Connecticut River, Connecticut (Ives Goddard, personal communication 1995; Trumbull 1881:60).

Tanaina: *dunciṣ* 'toward the water', Iliamna Lake and Nondalton lowlands, Alaska (Kari and Kari 1982:24).

Tanaina: *tudačēn* 'on water side', Coyote Lake, Alaska (Kari and Kari 1982:32).

Tanaina: *xiu bena* 'beneath (range) lake', Chelatna Lake, Alaska (Kari and Kari 1982:37).

Names Referring to Human Activities Carried on at a Site

Ahtna: *čaqe nanalye'sden* 'where the women are carried across', a fording place near rapids at upper Miles Lake, lower Copper River, Alaska (Kari 1983:3).

Ahtna: *ci:s telixden* 'where ocher is gathered', site on Matanuska River, Alaska (Kari 1990:7, 388).

Ahtna: *nekečalye:χden* 'where we turn around', Tahnetā Pass, at the head of the Matanuska River, Alaska. People journeying from the Copper River to Cook Inlet down the Matanuska River would carry a

handful of soil from their homes. When they reached the Pass, they turned and scattered the handful of soil and prayed for a safe journey. At this point, they had their last view of the Copper River country (Kari 1983:vii).

Aleut: *čunuγusis* 'where one had to carry the boat overhead', low hill on Atka Island. "by the shortest way across the isthmus" (Bergsland 1959:27, 1994:155).

Lushootseed: *sax"sax"áp* 'jumping down', a gambling and gaming place, where contests were held jumping off a rock, Sinclair Inlet, Puget Sound, Washington (Snyder 1968:132).

Navajo: *Tsék'i Na'asdzoó'* 'rock upon which there is writing', Inscription Rock, El Morro, New Mexico (Young and Morgan 1980, 2:729).

Tagish: *edic'a ni* 'where one keeps oneself occupied', stream mouth near Little Atlin Lake, southern Yukon, Canada (Sidney 1980:39).

Tanaina: *ččihi kēn* 'ridge where we cry', sloping ridge south of Mount Susitna, Alaska, so called because of emotional memories evoked by sweeping views of the surrounding Tanaina country from this height (Kari and Fall 1987:57).

Tewa: *tsimayó* 'good obsidian', a former pueblo in Chimayo, New Mexico (Harrington 1920:346).

Upriver Halkomelem: *sx'hé'y* 'canoe-making place', Skway, British Columbia (Galloway 1993:651).

Ventureño Chumash: *wenemu* 'sleeping place', where people from the Channel Islands who came to trade on the mainland spent the night on their way home, Hueneme, California (Applegate 1974:198; Beeler 1966:39).

Names Referring to History, Mythology, or Folklore

Western Abenaki: *Odzihózoiskwá* 'Odzihozo's wife', a rocky islet at one end of the canoe crossing between Shelburne Point and South Hero, New York. The Western Abenaki transformer, *Odzihózo*, is said to have created Lake Champlain and then changed himself into stone on another rocky islet (Rock Dunder) near Shelburne Point. Western Abenaki speakers left offerings of tobacco or pipes at these sites for a safe journey (Day 1981:157, 162).

Ahtna: *neceli'syitdi'den* 'where someone shot someone in the rectum with an arrow', a point on the Copper River near the Chitina Fork (Kari 1983:11).

Ahtna: *saγani ga'y de'lu'le' nanelna'den* 'where raven forgot his rope', point on lower Copper River, Alaska (Kari 1989:143).

Aleut: *ta'muyas ya'ya* 'point of the magic puppets' Western Point, Kanaga Island, Aleutians. Supernaturals in the form of masked male or female puppets lived there and attacked people (Bergsland 1959:39, 1994:388).

Barbareño Chumash: *kumqaq* 'raven comes', Point Conception, California. A Chumash myth says that the soul passed this site on its way to the other world and that ravens of the other world came there and pecked out the eyes of the soul (Applegate 1974:200).

Teton Sioux (Lakhota): *thóka nuwéyapi* 'they made the enemies swim', Teton place-name (Boas 1934:21).

Diegueño (Ipai): *ča'wp n'ewa* 'the place of Chaawp', a meteor or mythological spirit embodied in a fire ball, Chawp's Place, Black Canyon, California (Couro and Hutcheson 1973:13).

Kashaya Pomo: *čihtónaw* 'bereaved', Walsh Landing, north of Fort Ross, California; after an incident in which a woman was killed here from a fall while trying to escape from Mexicans (vol. 8:279).

Karok: *ʔame-kyá-ra'm* 'salmon-making place', on Klamath River, California; a reference to the mythic origin of salmon (Bright 1957:317; incorrect in vol. 8:182).

Kwakiutl: *númasbi* 'old-man (i.e., a sea monster) point'. Almost every dangerous point of land in Kwakiutl territory is named for the monster, called *númas* 'very old person', who is believed to dwell there (Boas 1934:14).

Kwakiutl: *yálx-dəma* 'where heads are hung on rock', a place where heads of slain enemies were hung on stakes or poles near Knight Inlet, British Columbia (Boas 1934:13, map 10, no. 15).

Lushootseed: *báysəxəb* 'to menstruate for the first time, girl at puberty', a camping place, where the large white rock represents a pubescent girl petrified by the transformer, Kitsap Peninsula, Washington (Snyder 1968:136).

Lushootseed: *xililiḡ* 'two groups fighting a battle', a site of a pile of rocks, Kitsap Peninsula, Washington. According to a myth, the rocks are warriors petrified by the transformer (Snyder 1968:131).

Tanaina: *qiči qinyitneqt* 'the old lady made it that far', a stream on the Chulitna River, Alaska. This is a reference to *čanqeł*, an extraordinary old woman from the Talkeetna River who is said to have camped in a cave along this stream (Kari and Fall 1987:175, 206-224).

Tanaina: *tununitčulyutnu* 'river where people killed each other in water', Talachulitna River, Alaska (Kari and Fall 1987:120).

Names of Other Types

Some place-names do not fit into the classification used here, for example those based on the name of a tribe, like Unami Delaware *ka'nsiya'íi-sípu* 'Kansa Indian river', Kaw River, Kansas (Ives Goddard, personal communication 1995). A name may have an obvious translation but still an uncertain interpretation. The

Menominee name *sake'mə-watənoh* 'at mosquito hill', the name of New London, Wisconsin (Bloomfield 1975:229), appears to be descriptive, but in Fox the corresponding name *sakime'watenwi* 'mosquito hill' appears in a story, where it is explained as named after a man named *sakime'wa* 'mosquito' (Ives Goddard, personal communication 1995). Some names are partially or completely untranslatable, either because words or formative elements have gone out of use or because the name was originally borrowed from one Indian language into another. For example, the literal meaning of Fox *pi'kihtanwi* and Menominee *pe'ke'tanoh-se'pe'w* 'Missouri River' is not known, because although the element *-ihtanw* (*-e'tanw*) clearly means 'stream, river' (and Menominee *se'pe'w* is 'river'), the initial element *pi'k-* (*pe'k-*) is not found in any other word in either language (Ives Goddard, personal communication 1995). The Munsee (Canadian Delaware) name for Six Nations Reserve is *šəwé'ka*, a borrowing probably from Seneca *swe'ge'* (vol. 15:321). Place-names have also been borrowed from Euro-American languages. The Fox name for Saint Louis, Missouri, is *pe'ko'neki*, borrowed from *Pain Court* (pronounced [pɛ kur]), literally 'short loaf', the French name for the trading center originally on the site, with the addition of the locative ending *-eki*. The important site of Rock Island is referred to in Fox, even in traditional historical accounts, as *nwa'hke'neneki*, a borrowing of the English name with *-eki* added (Ives Goddard, personal communication 1995). Archaic and borrowed names may be subject to reinterpretation and folk etymology; Fox speakers explain the meaning of the name of Saint Louis as 'at shallow-water' (Jones 1907:225), assuming a connection with the root *pe'kw-* 'dry' that is not supported by analysis.

Sources

Early Sources for Place-Names

Place-names in North American Indian languages were first recorded in the explorations of the sixteenth and early seventeenth centuries. Lists of local names in Algonquian and Iroquoian languages have been preserved from the first English and Portuguese explorations of the eastern seaboard. Micmac names of localities on the Atlantic coast of Cape Breton Island appeared on maps drawn in the 1550s by Diogo and Lopo Homem from information from Portuguese voyages three decades before (Ganong 1964:75-81; Hoffmann 1961:191). Accounts of Jacques Cartier's first two voyages, in 1534 and 1535-1536, introduced place-names from Northern Iroquoian languages of the Saint Lawrence valley, including names for settlements

in present-day Quebec City and Montreal and the word from which the country name *Canada* derives (Biggar 1924:101-106, 196, 246; Ganong 1930:149; Robinson 1945; vol. 15:335). Place-names in the southernmost Eastern Algonquian languages were first recorded by John White and Thomas Harriot in the Roanoke Colony in the 1580s (Geary 1955:853-872) and then later by John Smith, in the early 1600s, in the Virginia Algonquian (Powhatan) language of the Chesapeake Bay area of Virginia (Barbour 1967, 1969, 1972). The records of the Spanish exploration of the Southeast in the sixteenth century have yielded locality names in Iroquoian, Muskogean, and Siouan languages and in Timucua and Yuchi; studies of these names are found in Swanton (1939, 1946), Hudson (1990), Hudson, DePratter, and Smith (1989), and Booker, Hudson, and Rankin (1992).

In addition to accounts of the first explorations, early sources of place-names in North America are maps made by American Indians or drawn by White explorers and traders on the basis of information directly supplied by American Indians. The few maps of this kind that survive not only display the great extent of the geographical knowledge of individual American Indians but also shed light on their contributions to the earliest cartographic descriptions of North America. Some of these maps indicate local group names as well and contribute to a reconstruction of the early history of settlement and of the economy in a particular region. The earliest maps of the Upper Great Lakes from the mid-seventeenth century were based ultimately on a Huron map drawn for or compiled by Paul Ragueneau in 1639 or 1640 (Goddard 1972a:123-126; Heidenreich 1988). The earliest record of Shawnee place-names appears on a map of the Ohio River drawn for René-Robert Cavalier, sieur de La Salle and incorporated into Franquelin's map of Louisiana (Franquelin 1684; Bauxar 1957). The maps drawn by the Blackfoot chief Ackomokki for Peter Fidler in 1801 were significant for their impact on the early exploration of the West (fig. 6).

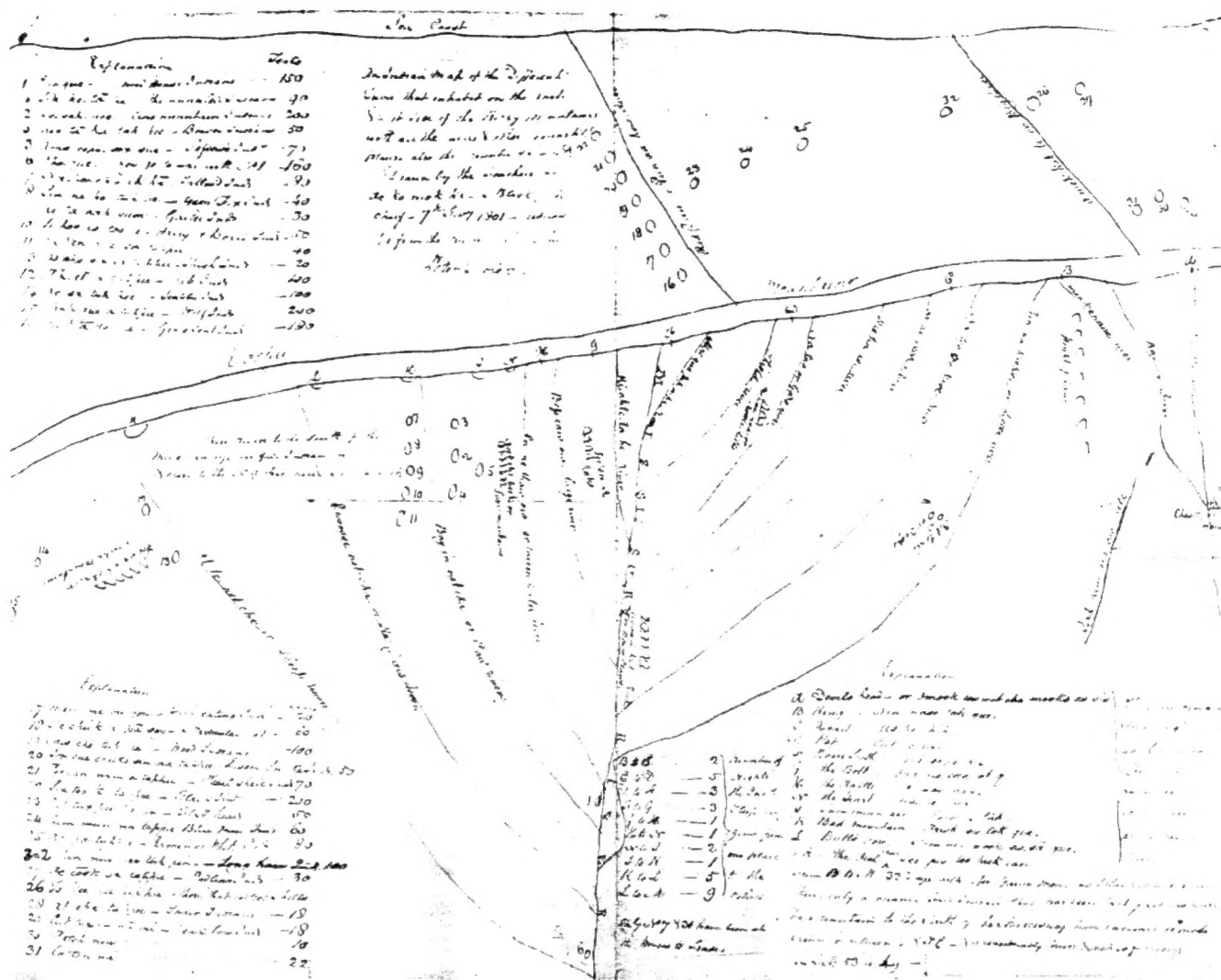
Other early map sources that have been used in place-name studies in the Great Plains are J.C. Beltrami's (1962) map of his travels in 1823, showing the upper Mississippi, Saint Peters, and Red rivers, and indicating Siouan names for some rivers; and Joseph N. Nicollet's 1838 map of Yankton Sioux territory, incorporating Ojibwa and Sioux place-names from the upper Missouri River and modern South Dakota (Nicollet 1843; Howard 1972:289; Gasque and Van Balen 1989; Parks and Wedel 1985). Ojibwa place-names from about 1840 appear in the geologist Bela Hubbard's maps of the Lake Superior shoreline (Peters 1984).

Ferdinand Wrangell's map of 1839 (in Kari 1987b: 35), showing Tanaina and Ahtna place-names in the Cook Inlet region, supports the accounts of the

vigorous trade conducted by speakers of these languages with Russian colonists. An early source of Tlingit and Kaska place-names is a map drawn in 1869 by the Tlingit leader Kohklux and his wives for the scientist George Davidson. The map shows a large portion of southeastern Alaska and the western part of the Yukon through which Kohklux traveled in 1852 on his way to destroy the Hudson's Bay Company post at Fort Selkirk (Cruikshank 1991:114-117; Davidson 1901). Examples of American Indian cartography in other regions and discussions of its principles appear in volume 6:62, 165; Beattie (1985-1986); Cumming, Hillier, Quinn, and Williams (1974:181, 206-207); Fletcher (1891); Lewis (1980, 1993); Luebke (1987); Moore (1993); Pentland (1975a); Ruggles (1991:63-67); Rundstrom (1991); Sølver (1957); Spink and Moodie (1972, 1976); Warkentin and Ruggles (1970); and Williams (1891).

Modern Studies

Most studies of native North American place-names concern those from Eskimo-Aleut languages; Algonquian and Iroquoian languages of the Northeast and Southeast; Athapaskan-Eyak languages of the Subarctic, the Northwest Coast, California, and the Southwest; Kiowa-Tanoan languages of the Southwest; Sahaptin and Salishan languages of the Northwest Coast and the Plateau; the Wakashan group in the Northwest Coast; and Chumashan, Pomoan, and Utiian languages of California. Extensive gaps in place-name studies exist for the Southwest, Great Basin, Plains, and Southeast, particularly for geographical nomenclature in languages of the Caddoan, Kalapuyan, Keresan, Muskogean, Siouan, Tsimshian, Uto-Aztecan, Yukian, Yokutsan, and Yuman families. A large body of place-name literature exists in publications that are not widely accessible, including journals from local historical societies, newspapers, English and Geography Department master's theses, and manuscripts of travel journals. Useful regional linguistic bibliographies devoted to American Indians and incorporating some of this material are Booker (1991) for the Southeast, Bright (1982) for California, Krauss and McGary (1980) for Alaska, Pentland and Wolfart (1982) for Algonquian languages, and Read (1934a) for the Southeast. Comprehensive place-name bibliographies for the United States and Canada have appeared in *Names*, the journal of the American Name Society (M. Powell and S. Powell 1990; Sealock and M. Powell 1974, 1975, 1979; Sealock, Sealock, and M. Powell 1982; Sealock and Seely 1948, 1967; Seely and Sealock 1955, 1958, 1959, 1961, 1962, 1963, 1968, 1970, 1972). Other reference sources for American Indian place-name studies are the journals *Names in South Carolina* (Columbia), *Onomastica* (Toronto),



Hudson's Bay Company Arch., Prov. Arch. of Man., Winnipeg; Map coll., G. 1/25 (N4157).
 Fig. 6. Map compiled by the Hudson's Bay Company cartographer Peter Fidler from two maps drawn for him by the Blackfoot chief Ackomokki (The Feathers) in 1801 at the newly founded settlement of Chesterfield House on the South Saskatchewan River. This map shows the Rocky Mountains (as a double line across the center of the map) and depicts, for the first time, the Snake and Columbia rivers to the west and 14 rivers that drain into the Missouri River to the east. The locations and names of 32 Indian groups and their relative population sizes (indicated by number of tepees), names of topographical features in the Rocky Mountains, and distances between landmarks, expressed in terms of the number of days' travel, are also indicated. Information from Ackomokki's maps was incorporated into the map of North America published by Aaron Arrowsmith in London in 1802 and was used in the planning of the Meriwether Lewis and William Clark expedition 4 years later (Moodie and Kaye 1977:11; Vollmar 1981:83-86; Ruggles 1991:60-63; Warhus 1993:19-20).

and *Western Folklore* (Los Angeles). Manuscript sources for the place-name studies of John Peabody Harrington, conducted in the first half of the twentieth century among a large number of western North American language groups, especially in California, the Great Basin, and the Southwest, are catalogued in Mills, Brickfield, and Mills (1981-1991).

A number of publications devoted to regional surveys of place-names of American Indian origin cut across geographical and linguistic classifications, and, because they are based on a wide range of published and unpublished sources, provide excellent bibliographies. Among

the most comprehensive are Huden (1962) for New England; Kenny (1961) for Maryland; Kuhm (1952) for Wisconsin; Read (1927) for Louisiana, Florida (1934), Alabama (1937, 1938), and Georgia (1949, 1950); Rydjord (1968) on Kansas, and Vogel on Illinois (1963), Iowa (1983), Michigan (1986), and Wisconsin (1991).

There are numerous other compendia based on county or state boundaries, which, while not devoted exclusively to names of American Indian origin, may be profitably consulted for their bibliographies. Barnes (1960) on Arizona; Becker (1964) on New Jersey;

Bright (1993a) on Colorado; Cassidy (1947) on Dane County, Wisconsin; Ehrensperger (1941) on South Dakota; Goff (1975) on Georgia; Gudde (1960, 1969) on California; Orth (1967) on Alaska; Ramsay, Read, and Leech (1934) on Missouri; and Upham (1969) on Minnesota are among these. Bright (1984) reviews some of these sources in relation to American Indian onomatological concerns. These compilations were written primarily with an interest in the historical circumstances surrounding the bestowal, usually by non-Indians, of names of geographical or political entities. Later works begin with compilations of names from topographical maps and gazetteers of the U.S. Board on Geographical Names or the reports of the Canadian Geographic Board. Some (for example, Ehrensperger 1941; Ramsay, Read, and Leech 1934) were spurred by an interest in dialectology and English onomastics. Biographical sketches of American Indians who have been immortalized in place-names are found in many of these studies. In Vogel's works, place-names of American Indian origin are taken to include French and English place-names that are assumed to be translations of American Indian expressions. For the most part, the etymologies given in these studies depend minimally on linguistic analysis and are based on dictionaries, popular tradition, and interviews with native speakers, with unevenly reliable results. Some linguistic studies of names of towns, states, and other political entities derived from American Indian languages may be found in Beeler (1954), Harrington (1920, 1944), Hinton (1994), Holmer (1967, 1969), and Kroeber (1916a).

• **NORTHEAST** The documentation of names in the Northeast has benefited from a sustained interest since the nineteenth century in the preservation of the linguistic record of its native languages. Systematic compilations of place-names, primarily from New England, have been produced from maps, land records, letters, manuscripts, newspapers, town histories, missionary notes, and other material in historical collections. Unfortunately, it has only rarely been possible to check with native speakers for the pronunciation and meanings of original forms; this and the lack of knowledge of the languages involved has diminished the reliability and research value of much of this material in the Northeast and elsewhere. Important exceptions, for their stress on the difficulties of reliably recording material and for furnishing careful documentation of the early spellings of place-names, are Eckstorm (1941), Ganong (1896, 1912-1916), Kenny (1961), and Trumbull (1870, 1881, 1974; see Goddard 1977a). Some compendia using published and unpublished material on Algonquian and Iroquoian languages from at least the nineteenth century are works by Beauchamp (1893, 1907a), Cassidy (1947), Donehoo (1928), Douglas-Lithgow (1909), Dunlap and Weslager (1950), Heckewelder (1834), Horsford (1886), Hubbard

(1884), Huden (1957, 1962), Kuhm (1952), Laurent (1884:205-222), Legler (1903), Lemoine (1901:279-281), Lindeström (1925:299-408), W. Moore (1930), Rand (1919), Ruttenber (1906), W.W. Tooker (1911), and Tyrrell (1915).

Some short studies devoted to place-names in individual Algonquian languages are available for Abenakian (Day 1975a, 1981, see also 1994; Gatschet 1897; and Vetromile 1866), Massachusetts (Little 1984), Menominee (Skinner 1919a, 1921:379-390), Micmac (Hewson 1981-1982), Southern Ojibwa (Gilfillan 1887; Hartley 1980, 1981; Peters 1981, 1981a, 1984, 1985, 1986, 1994; Verwyst 1892, 1916), and Virginia Algonquian (Barbour 1967, 1969, 1972, 1979). Place-names in some Iroquoian languages are covered in the works of Chafe (1967, Seneca), Gordon (1984, Onondaga), Lounsbury (1960, Mohawk), Mithun (1984a, Mohawk), and Robinson (1945, Huron). Southern Ojibwa replaced Siouan languages in many of their former areas in the Northeast, and only a few Winnebago place-names from Wisconsin have been recorded (Kuhm 1952; Legler 1903).

• **CALIFORNIA, SOUTHWEST, AND GREAT BASIN** Following the examples of Boas (1901-1907, 1934) and Kroeber (1925, 1936) and their emphasis on the conceptual systems of cultures, field studies of western language groups in the first half of the twentieth century typically included detailed maps of tribal territories and discussed settlement patterns, cosmology, orientation, and the linguistic structure of place-names. Many of them contained a section on ethnogeography, based on interviews with the last remaining speakers of western languages. Some of this material is summarized in descriptions and maps of tribal territories of various California tribes in volume 8. In addition to Kroeber's work in California cited above, other systematic recordings of place-names across large western territories were made by John Peabody Harrington (see Mills, Brickfield, and Mills 1981-1991, 8; and vol. 8:738-739), Henry W. Henshaw and C. Hart Merriam (Heizer 1975; vol. 8:751-752), and John Wesley Powell (Fowler and Fowler 1971). Other extensive ethnogeographical studies in the West have been on Chumashan languages (Kroeber 1925; Beeler 1954; T. Hudson 1977; Heizer 1975; Applegate 1974), Karok (Bright 1957, 1958; Kroeber 1925, 1936), Pomoan languages (Barrett 1908; see also Kniffen 1939; Oswalt 1964; and O. Stewart 1943), Tewa (Harrington 1916), Wiyot (Loud 1918; Nomland and Kroeber 1936), and Yurok (Waterman 1920).

For other members of the proposed Penutian superfamily of languages, shorter place-name studies have been conducted on Miwokan languages, Nisenan, and Wintu-Nomlaki (Merriam 1976; Kroeber 1929; and Du Bois 1935 and Goldschmidt 1951, respectively). For the proposed Hokan superfamily, there are place-name

studies for Achumawi, Chimariko, Wappo, Washoe (Kniffen 1928; Bauman 1980a; Driver 1936; and d'Azevedo 1956, respectively); for Salinan (R. Gibson 1985; Rivers and Jones 1993); and for two Yuman languages, Cocopa (Gifford 1933) and Walapai (Mekeel 1935). Couro and Hutcheson's (1973) dictionary may be consulted for Diegueño place-names.

Treatments of place-names in Uto-Aztecan languages may be found in the works of the following: Kroeber (1908a:34-35) for Cahuilla; Stephen (1936) for Hopi; O'Neil and Evans (1980) for Juaneño; Zigmond, Booth, and Munro (1991) for Kawaiisu; Gifford (1932) and Steward (1933) for Mono; E.W. Voegelin (1938) for Tubatulabal; Saxton, Saxton, and Enos (1983) and U.S. Office of Indian Affairs (1941) for Upper Piman; Chamberlin (1913) for Gosiute Western Shoshone; Fowler and Fowler's (1971) edition of Powell's manuscripts for Numic; and Kelly (1932, 1964) and Sapir (1930-1931, 3) for Ute and Southern Paiute.

In addition to Harrington's (1916) and Stephen's (1936) works on Tewa and Hopi, respectively, material for place-name studies in the Southwest has been most plentiful for the Apachean languages. These sources include dictionaries, large compilations of names, and studies of the symbolic and metaphorical importance of place-names: Basso (1984, 1984a, 1988), Franciscan Fathers (1910), Jett (1970), Van Valkenburgh (1941, 1974), Van Valkenburgh and Begay (1938), Wilson (1995), and Young and Morgan (1980, 1992). Kelley and Francis (1994) review a wide range of studies of Navajo culture and environment and include an extensive bibliography that contains place-name studies. Curtis's ethnological studies include lists of villages and other settlement sites for Hopi, Jemez, Laguna, Tewa, and Zuni (1907-1930, 12:223-224, 16:252, 16:258, 17:190, 17:195, respectively).

• **NORTHWEST COAST AND PLATEAU** Boas (1934, for Kwakiutl), de Laguna (1972, for Tlingit), Bouchard and Kennedy (1979, 1984, for Okanagan), and Waterman (1922, for Tlingit) provide the most extensive treatments of place-names and local geographical knowledge in the Northwest. Place-names in Salishan languages have also been treated for Upper Chehalis (Kinkade 1991a), Coeur d'Alene (Palmer 1988, 1990), Halkomelem (Galloway 1993:655-662 and map 2), Lillooet (Kennedy and Bouchard 1992; Tyhurst 1992), Lushootseed (Bates, Hess, and Hilbert 1994; Snyder 1968:130-136 and map; vol. 7:486), and Squamish (Kuipers 1967-1969, 2:32-39). Galloway's and Richardson's (1983) study of Noosack place-names incorporates George Gibbs's list from the 1857-1861 International Boundary Survey.

Sources for place-names in Sahaptian languages include a variety of texts, dictionaries, and ecological studies: Aoki (1979, 1994), Hunn (1991), Hunn et al.

(1990), Jacobs (1934-1937), Slickpoo and Walker (1973, 1), and Yoke (1934-1937). Place-names in two other languages of the Northwest are the subject of other studies: Barker (1963) and Spier (1930) for Klamath; and Powell et al. (1972) and Powell and Jensen (1976) for Quileute. Geographical knowledge in Tolowa and neighboring Athapaskan languages is discussed in Drucker (1937a).

• **ARCTIC AND SUBARCTIC** In contrast to much of North America, the work on geographical names in the Arctic and Subarctic undertaken in the final decades of the twentieth century was the result of intensive and long-term consultation and mapping with native speakers of different Alaska Athapaskan and Eskimo-Aleut languages who have lived and traveled widely in the areas under study. Starting with Bergsland's (1959, 1994) exemplary work on Aleut names in the 1950s and gaining in volume in the 1970s, this research has produced large compilations of place-names representing the collective knowledge of different communities about their territories and, in a few cases, the knowledge of exceptional individuals about a vast amount of territory (Gudgel-Holmes 1991; Kalifornsky 1977, 1991; Kari and Fall 1987; Kari and Kari 1982; Sidney 1980; Tom 1988). Among the results of this collaboration have been toponymic surveys and gazetteers, literacy materials, and oral historical accounts published under the auspices of the Alaska Native Language Center, the Yukon Native Language Center in Whitehorse, the Inuit Cultural Institute, the Canadian Department of Indian and Northern Affairs, and the Greenlandic Language Commission (Müller-Wille et al. 1987:1-8).

Franz Boas's (1885, 1888) work in Cumberland Sound and Baffin Island produced the first systematic exploration of geographical knowledge in the Arctic. In addition to Bergsland's (1959, 1994) works on Aleut, some important sources for place-names in Eskimo-Aleut languages are Freeman (1976) and Ray (1964, 1971) for the western Arctic; Burch (1994) for northwest Alaska; Müller-Wille et al. (1987) for Quebec and adjacent islands; Brice-Bennett (1977), MacMillan (1943), and Thalbitzer (1904a) for Greenland; and Wheeler (1953) for Labrador. See also volume 5:509 for Eastern Canadian Inuit names from along the Labrador coast; de Laguna (1972, 1:57-106) for some Eyak names; and Jacobson (1984:677) for a list of Central Alaskan Yupik toponyms.

In the last quarter of the twentieth century, place-name and ethnogeographical research among Athapaskan-Eyak and Tlingit speakers in Subarctic regions created a comprehensive collection of works that highlight the relationships of place-names to socioeconomic activities, local history and folklore, and territorial and political organization. James Kari (1985, 1986, 1987, 1989, 1989a, and 1994) discusses these

connections in considerable detail for the Cook Inlet area and beyond. The following sources cover most of the Athapaskan-Eyak languages of the Subarctic for which speakers have been available: Ahtna (Buck and Kari 1975; Kari 1983, 1990:85-86; Reckord 1983), Eyak (de Laguna 1972, 1; Krauss 1970), Kaska (Dawson 1888a; Moore 1993; Yukon Native Language Centre 1990), Koyukon (Gudgel-Holmes 1991; Jetté 1991; Jones 1986), Kutchin (Caulfield, Peter, and Alexander 1983; Ritter 1976a), Lower Tanana (Gudgel-Holmes 1991), Tagish (Sidney 1980), Tanaina (Ellanna and Balluta 1992; Kalifornsky 1991:338-353; Kari 1977a:127-130, 1987; P. Kari 1983; Kari and Kari 1982; Kari and Fall 1987), Tutchone (Ritter 1976, Tom 1988), and Upper Kuskokwim (Gudgel-Holmes 1991; Stokes 1985). Early work by Morice (1932, 1933) is the main source for Carrier place-names; later work is by the Carrier Linguistic Committee (1974). Tyrrell (1898) gives Chipewyan names from the northwest coast of Hudson Bay. Inland Tlingit place-names are given in Nyman and Leer (1993) and in Sidney (1980).

Place-names in far northern Algonquian languages may be found in the following: Bell (1891) and Tyrrell (1887 and 1915) for Cree and Northern Ojibwa; Lemoine (1901:279-281) for Montagnais. Other sources are Canada Board on Geographic Names (1928, 1933); Rayburn (1967, 1969); and White (1910).

• **PLAINS** An early source for Siouan place-names is the travel accounts of Giacomo Costantino Beltrami in 1823 on the Missouri River (Beltrami [1828] 1962). A small selection of sources devoted to place-names in Siouan languages of the Great Plains includes Boas (1934:21), Gasque and Van Balen (1989), Hamilton (1885), Tyrrell (1887), and Williamson (1885). Howard's (1972) collaboration with Ella Deloria included the checking of Sioux place-names on Nicolle's (1843) map. Assiniboine geographical names

and concepts receive considerable attention in Farnell's (1995) study of Plains sign language.

A few works provide toponyms in other Plains languages. Parks and Wedel (1985) focus on names, ritual functions, and mythological contexts of Pawnee sacred sites. Arikara and Pawnee site names also appear in Parks (1979) and Grinnell (1913). Cheyenne place-names may be found in Glenmore and Leman (1984:144) and Grinnell (1906). A few Caddoan names appear in Swanton (1942). Rydjord's (1968)'s compilation of American Indian place-names in Kansas remains the main reference for that region.

• **SOUTHEAST** The studies of place-names in the Southeast by Read (for example, 1927, 1934, 1934a, 1937, 1938, 1949, 1950) are valuable for their coverage of numerous historical sources. He identifies place-names of Muskogean origin (primarily Choctaw, Creek, Seminole, and Hitchiti) as well as some of Algonquian (Shawnee), Iroquoian (Cherokee), and Yuchi origins in Louisiana, Alabama, Florida, and Georgia. Read consulted available dictionaries of these languages as well as early maps and was aware of the linguistic construction of large numbers of toponyms. Gatschet (1884-1888, 1:121-151, 2:181-190) supplies a list of Creek settlement names from a variety of historical materials. Choctaw names are the subject of Halbert's (1898-1899, 1900, 1900a, 1902) studies; these appear in facsimile in Peterson (1985). An early source for Shawnee river names is Johnston (1849). Additional Southeastern place-names may be found in Bauxar (1957), Booker, Hudson, and Rankin (1992), Cushman (1899), Fairbanks (1974), Gannet (1902, 1905), Gatschet (1882a, 1901, 1902), Green and Millward (1971), Hudson (1990), Myer (1928), Pearson (1978), Swanton (1939, 1946), Verdery (1983), and Vickers (1983).